765 tries to bring the best kumys /mare's milk/. The kinsmen bring gifts, aza. Tents are set up for the guests, 50 to 100 steps from the village, one for every lineage, since only the best people from each lineage come and spend the night. Those who do not find a place in the tent come in by turns for the regalement. At the memorials all the things of the deceased are hung up in the tent on ropes: clothing, s saddle, whip, gun, as the appurtenance of mourning (tuldab kaydy). while the widow sits on a bed with her hair loose, surrounded by lamenting women. (According to I. I. Ibragimov and Torgai). They play on the zurna /type of oboe/ at memorials among the Kirgiz.

• [764] A traveler who dies on the road is buried by passers by with a short prayer. If the kinsmen find the body of their relative, already decomposed, they scrape away the flesh with a knife, collect the bones in a sack, and carry them home, wash them, close them in a shroud, and bury them according to the ritual (Perovsk uyezd).

765 682 Guests who are returning from a funeral are called syuyakchi, in distinction from ordinary travelers (yulauchi). There is a larger fine imposed for harm of syuyakchi. If the attacker denies his attack, but there were other witnesses of this fact, for example, witnesses from among the other syuyakchi, the attack is then accepted as proof of guilt in the murder of the deceased, and no oath is required. But if the defendant does not deny the attack but does deny the murder, then an oath is customarily imposed on this matter.

However if there is no suspicion of murder and if the attacker does not succeed in taking anything and does not inflict any wounds, there is no suit on a general basis (Torgai).

According to bii Sultan, in case of only one attack without any other evidence, this cannot serve as proof of guilt of murder.

765 /260/ In the Perovsk uyezd the syuyakchi each bring a vessel (sava) of kumys with them to the funeral feast. Before their departure horse fat (kacy, kyuyumshak) is placed in their empty vessels, with the words: "so that your vessels will not be returned empty" (savangyz kuru kaytpasyn).

The host of the funeral celebration takes the role of a guest himself, giving the presiding place at the feast (zhyinding biiligi) to an aksakal or bii kinsman. The cooking and serving of the food is to an aksa... taken on by one young kinsman who is called tavakshi.

The graves of different clans are placed in the cemeteries (mazar, kurum).

The cemeteries are located on hills and high places with firm ground, where water from snow cannot destroy the graves. Over the